

150. Malayala Brahmins, their educational and other needs.

MR. CHENNAN DAMODARAN NAMPUTIRIPAD (*Member, Jenmies Kottayam Division*) said that by Jenmies, he meant the Malayala Brahmins. They were the original owners of the whole of Kerala. They got their right from Parasurama, the traditional founder of Kerala. For long they were the rulers of Kerala. But their present condition was very poor. Both in education and in religion they were in a decadent condition.

The education of a Malayala Brahmin was partly religious and partly secular. In regard to secular education Government had recently done much to develop it, by opening special schools, instituting scholarships etc. But all this was done at the expense of religious education. In ancient days, Government paid greater attention to religious education. They made several endowments and established several *Matoms* for the religious education of Malayala Brahmins. The Brahmaswam Matam at Keralapuram, Kottayam, was one such institution. It was established by His Highness Karthika Thirunal Rama Varma Maha Raja. That Matom was recently abolished by Government and its rich endowments were all utilised for the special school for Malayala Brahmins. By the abolition of the Matom Malayala Brahmins were deprived of one of their important educational institutions. The member urged for the restoration of the Matom and for the opening of four or five more similar institutions for the imparting of Sastraic education. The Vedas, Vedangas, Thantrasastras, and Puranas should be taught in these institutions.

So far as Hindu temples and Devaswams were concerned, the member urged for the maintenance of the ancient usages and practices of these institutions. In conclusion, he requested that cow-slaughter should be strictly prohibited, and that institutions for cow-protection should be established all over the State.

DEWÂN'S REPLY: Mr. Chennan Damodaran Namputiri, if you will give your representation to me, I will have the printed copy carefully gone into and separate replies sent to you on the various points calling for a reply.

151. Needs of the Jenmies of Travancore.

MR. TRIVIKRAMARU VASUDEVARU (*Member, Jenmies, Trivandrum Division, Group I*) said that the Jenmies were suffering very much under the Jenmi and Kudiyan Regulation, V of 1071. The Regulation stood badly in need of amendment. But any amendments might be made only after ascertaining the wishes of the Jenmies. At any rate the amendments should not be worse than the original.

Secondly, the member spoke about the franchise of the Jenmies for the Legislative Council. For ordinary voters the franchise depended upon the amount of the tax paid. But Jenmies had often not to pay any tax, because their properties were in the hands of the tenants. In their case, the amount of the annual income was hence made the basis of the right to vote. Every Jenmi who had an annual income of not less than Rs. 2,000 was given a vote. But there was no sure means of ascertaining a person's income. It depended almost always on the discretion of the Proverthicar. That was not a desirable position. Owing to the vagaries of the Proverthicars, many people had to suffer. The member therefore urged that as in the case of others the amount of tax paid might be made the qualification for franchise in the case of the Jenmies also.

As regards the Namputiri Bill, the member said that he did not support it himself. But some kind of legislation was absolutely necessary for the Malayala Brahmins. The history of any Malayala Brahmin family for the last fifty years would amply demonstrate how the community had been decaying during these years. Their law of inheritance and succession should be made definite. The arbitrary powers of senior members of families should be curtailed. Junior members should be given at least the right of maintenance from the family. As regards marriage, all members should be allowed to marry inside the caste. These changes were called for and should be made in the interests of the community.

DEWAN'S REPLY : Mr. Trivikramar Vasudevar, it is a rather difficult problem you raise to-day. You say you want a regulation to ameliorate the condition of the Namputiris which community during the last fifty years according to your statement has fallen from its ancient high state. You want a Namputiri Regulation, but you do not want the Namputiri Regulation.

You also want the Jenmi-Kudiyan Regulation remodelled. Here too, we are not yet in a position to say in what form the Bill will emerge.

The other points raised by you will be duly considered.

152. Further concessions to the Cheramars.

MR. PARADI ABRAHAM ISAC (*Member, Nominated*) said that further concessions should be granted to the Cheramars in respect of education, employment in the public service etc. As regards education, the fee concessions granted by Government should be extended to the college classes and the technical schools. Just as special Mahommedan scholarships were instituted for Mahommedans, Cheramar scholarships should be instituted for Cheramars. Five Cheramar candidates who had passed the S. S. L. C. Examination should be selected from each of the three divisions of Kottayam, Quilon and Trivandrum and they should be given a special scholarship of Rs. 15 each by Government for studying up to the B. A. class. Arrangements should be made for supplying noon-day meals to Cheramar pupils and also for supplying them with text-books. With a view to increasing the number of primary schools in the country, the strength of a school for the purpose of recognition should be reduced to 15. The rules of the Education Code regarding the construction of school buildings should also be relaxed. In addition, managers of schools belonging to the Cheramar class should be given small stipends.

So far as Government service was concerned, applications from Cheramar candidates should be given precedence over all others and the maximum age of a candidate for the purpose of admission into the Government service should be raised from 25 to 28.

Taking particular departments, Cheramars had several co-operative societies. But most of the members of these societies were day-labourers and it would often happen that Co-operative Inspectors were not able to meet them in the offices of the societies at the time of their visits. In order to prevent this, qualified Cheramar candidates should be appointed as group secretaries. These secretaries could know the times most convenient for the inspection of the societies and they would do the work themselves. Cheramar candidates should also be appointed as Co-operative Inspectors.

So far as the Agricultural Department was concerned, Cheramars should be trained in modern methods of agriculture and they should be entertained in the Agricultural Department.

All the depressed classes were not now able to get representation in the Sri Mulam Popular Assembly. Government should therefore raise the number of nominated members and give representation to all the depressed communities. A representative of the Cheramars should also be nominated in the Legislative Council.

Finally, the few Cheramar coolies attached to H. H. the Maharaja's Body-Guard should be given an enhancement of wages.

DEWAN'S REPLY : Mr. Paradi Abraham Isac, you want greater facilities to be given to the Cheramar community for English education and you want scholarships of Rs. 15 each granted to the students of that community in the Quilon, Trivandrum and Kottayam Divisions until such time as they pass the B. A. And what do you expect after they pass the B. A.?

MEMBER : Acquisition of culture and consequently appointment.

DEWAN : There are not sufficient appointments to go round.

There are plenty of scholarships already in existence and I do not think it will be feasible to add to the number.